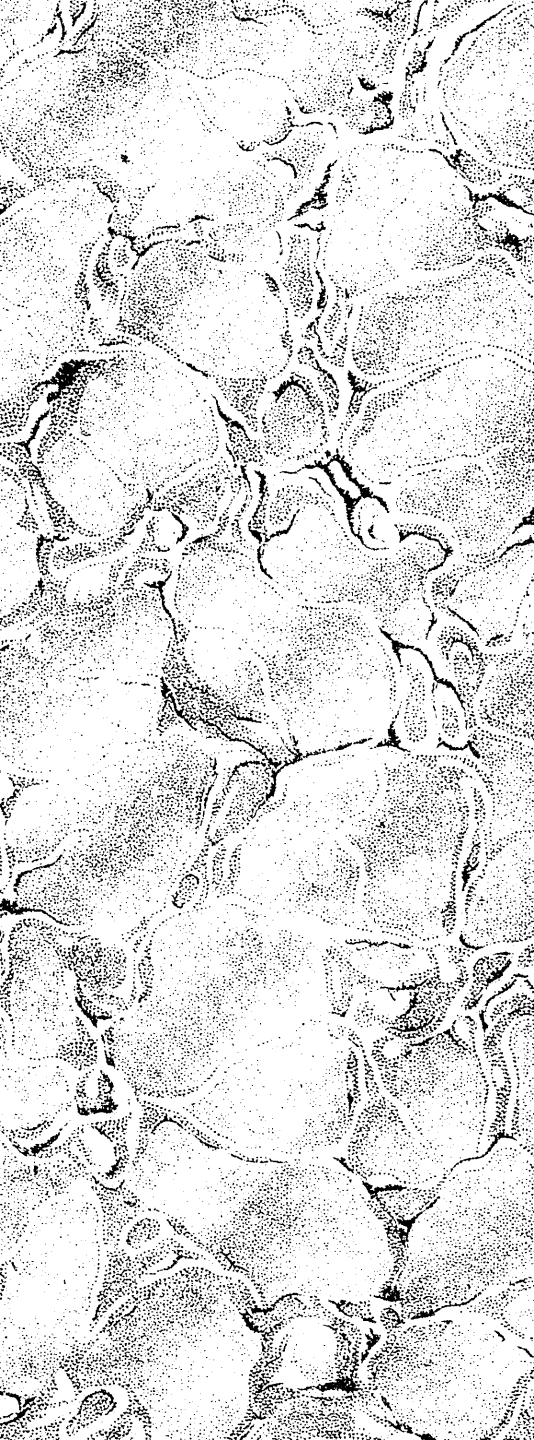


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SECOND LETTER

TO THE

REV. WILLIAM E. CHANNING,

ON THE SUBJECT OF

UNITARIANISM.

.....
BY SAMUEL WORCESTER, D. D.

PASTOR OF THE TABERNACLE CHURCH, SALEM.
.....

SECOND EDITION,

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Dir.

LETTER.

REV. AND DEAR SIR,

A REASON of my choosing to communicate my thoughts, on your Letter to the Rev. Mr. Thacher, in a Letter addressed to you, rather than present them to the publick in any other form, was, that I bore towards you very sincere affection and respect, and wished, while performing a most painful duty, assiduously to preserve and cherish these sentiments. In this disposition I was careful that you should receive a copy of the Letter, accompanied with a note of fraternal courtesy, before the pamphlet was published for sale. Though I have not met with reciprocal attention in either of these respects, and have only found, at the Bookseller's, "Remarks" on my Letter, addressed "to the publick;" yet, animated still with the same sentiments as at first, and impressed with some new considerations, I choose to address what I have to offer in reply to your Remarks, in a second letter to you.

There are cases in which a fair statement of the truth, even with the kindest spirit and in the mildest terms, will almost certainly be considered by those on whom it bears, as severe if not bitter. This infelicity I deeply felt when writing before, and now, I can assure you, not less deeply feel. I sincerely regret the necessity of exhibiting truths, which will be painful to you; and it will be my care not to render them additionally painful, by any asperity or unfairness in the manner of exhibiting them. I find that your Remarks are almost entirely personal; but in replying to these "personalities," it will be no object with me to "defend myself," any further than seems necessary for the vindication of the cause which I espouse. My earnest desire is, that attention may be fixed, not upon me or upon you, but upon the important questions of general concern in discussion between

us. These questions merit attention; and neither we, nor others on either side, ought to be weary of attending to them, until they be well understood, and correctly decided.

In reading your Remarks, my first care was to find, if you had made it appear that I had, in any instance, misapprehended or misrepresented you, or done injustice to you or to others. In two or three instances you intimate that I have misrepresented you, and in three or four that I have wronged you by unjust imputation. To these I will briefly attend.

I stated that "in the terms of your creed," as given in your Letter, there is "a great want of clearness and precision; great indistinctness and ambiguity." You "deny" the correctness of this representation. I have deliberately re-examined the subject, and my views of it remain unaltered. It was not because your "statement," or creed, did not "meet and answer every question which may possibly be started in relation to your sentiments," that I pronounced it indistinct and ambiguous; but because, as I attempted to shew, it was not clear and unequivocal upon the points most directly in question: and I am perfectly content to submit it to the judgment of candid men on either side, who will attentively read what you have written and what I have written, whether in this instance I am guilty of misrepresentation. To them also I would refer, whether, as I have never been charged with concealing my sentiments, I am open to the "reproach, in turn," of ambiguity and indistinctness, in regard to any statements which I made, or which it was incumbent on me to make.

You seem to intimate, p. 8, that I have misrepresented your account of the manner in which you and your liberal brethren perform your ministry. This also I have reexamined: and only desire that my representation and argument may be fairly compared with your statement, and with the general, notorious, and undisputed facts to which I referred.

You say, p. 12, "I refer to his insinuation, that we have adopted a style of preaching opposed to that of the apostles, BECAUSE WE WISH TO AVOID THE SUFFERINGS WHICH THOSE HOLY MEN ENCOUNTERED, AND WISH TO SECURE THE FAVOUR OF THE WORLD."—I did indeed suppose that "the favour of

the world" which you enjoy, and of which you speak in your Letter with so much complacency, was to be attributed, at least in part, to "a style of preaching" widely different from that of the apostles. But that you have adopted this style *for the sake of such a boon*, I have no where "insinuated." Throughout my Letter, I studiously confined myself to the statement and suggestion of facts and principles in "language" which you acknowledge to be "sufficiently soft and guarded," and without arraigning or impeaching, in a single instance, intentions or motives. Had you duly attended to this character of my Letter, you would have spared yourself the pain of many of your remarks.—And here, Sir, I enter my protest against the "rule" of construction which you have professedly adopted, and according to which you seem to think it right to assume the "*impression*," which any writings happen to make, as the criterion of their real meaning.

P. 15, you quote from my Letter the following passage: "You doubtless will not hesitate to acknowledge what I have certainly very great sorrow in stating, that *the doctrines of atonement by Christ's death, and justification through faith in his blood*, as held by orthodox christians in all ages of the church,—at once fall to the ground before you." Upon this you exclaim, "Astonishing assertion!"—"What! does Dr. Worcester really believe that I will acknowledge *without hesitation*, that I reject these or any other doctrines, as they were held by ORTHODOX christians *in the age of Christ and his apostles*, or as held by ORTHODOX christians *in any age of the church*." Really, Sir, I did rely on your candour, that you would not refuse to me the common and established use of the word ORTHODOX, and that you would not, by giving to this word a different sense, evade a notorious matter of fact, and avoid an ingenuous concession. Admit the word orthodox in its general acceptation, and in the sense in which you must have understood me to use it; and I am still confident you will not *deny* what I supposed you would *not hesitate to acknowledge*.

In this connexion you say, "Before leaving this head, I would protest against Dr. Worcester's habit of fastening on his opponents the consequences which seem to him to follow

from their system. This practice is unfair and injurious." I am not conscious of this "habit." I do not think it right for any one to fasten upon his opponents the consequences which seem to him to follow from their system; when they themselves disavow those consequences, or do not generally admit them. Against such a practice, I would cordially join with you in the most earnest and decided "protest." But the present is a very different case. It is a well known fact, that those who deny the essential divinity of Jesus Christ, do also generally, if not universally, deny the doctrines of atonement and justification by faith, as held by orthodox* christians. Your reference to Dr. Samuel Clark and to Bible News is utterly irrelevant. Dr. Clark did not deny the essential divinity or the eternal existence of the Son of God; and hence was not under the necessity of denying the doctrine of atonement. Though, nevertheless, I believe Dr. Clark's views of the Trinity erroneous, and to have been solidly refuted by Dr. Waterland; yet it is not with Dr. Clark, or with any who do not deny the essential Divinity of Jesus Christ, that I am concerned in the present discussion. My concern is with those who hold Jesus Christ to be only a creature; whether they hold him to be "the first production of God, the most exalted being in the universe with the single exception of the infinite Father," or a mere man, fallible and peccable like other men. Whatever terms may be employed to set forth the dignity of Jesus Christ, and to represent him as being almost equal to the supreme Father, it is nevertheless certain that, if he is only a *creature*, he is infinitely inferior to the Father; and is no more to be compared with God, no more to be represented as approaching in dignity and glory to him, than any other creature, even *man that is a worm*. Before Him whose name is JEHOVAH all creatures are as nothing. This the highest holy creature will the most deeply feel, and, feel-

*I still use this word in its common acceptation, to denote those christians, who hold the doctrines of Christ's true divinity, atonement for sin by his death, and justification by faith alone in him; in opposition to those who deny these doctrines, and whom I call *Unitarians*, not because I think them justly entitled to appropriate this name, but because it is the name by which they choose to be called.

ing this, would shudder at the ascription to him of the names, and titles, and honours ascribed to Jesus Christ. As it respects the doctrine of atonement then, and other evangelical doctrines connected with it, it matters not whether Jesus Christ be regarded as a mere man, or as a creature of superangelick dignity. If he is a mere creature, whatever rank you choose to assign to him, his death could not have been of the nature, or of the meritorious efficacy of a propitiatory sacrifice for the sins of the world. It is therefore with perfect consistency, and a matter “of course” and necessity, that those who hold him to be a mere creature, *do actually* deny the doctrines of atonement and justification, as held by orthodox christians. What, then, I “again and again intimate,” is not a matter of mere inference, but a notorious matter of fact.

But is it not remarkable, Sir, that in the very paragraph in which you protest against “fastening on opponents the consequences which seem to follow from their system,” you should do the very thing against which you protest? You here assert, that “the system of the Trinitarians makes the sufferings of Jesus Christ nothing more than the sufferings of a man.” Do you not know, Sir, that the Trinitarians decidedly deny this consequence? Do you not know that they hold Jesus Christ to be God and man united in *one person*—that this one complex person suffered and died,—and that his death had all the importance, all the merit, all the efficacy, which could be derived to it from the infinite dignity of such a person? **HE WHO WAS IN THE FORM OF GOD, AND THOUGHT IT NO ROBBERY TO BE EQUAL WITH GOD—*was made in the likeness of man, and being found in fashion as a man, HE humbled himself and BECAME OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS.*** How could you then say, that our “system makes the sufferings of Jesus Christ nothing more than the sufferings of a man?”

To several very solemn quotations of scripture, in my former Letter, this remark is subjoined: “If this language sound harsh and unfashionable, I trust, Sir, you will have the goodness not to impute the fault to me; and that you will not on account of any unpleasantness in the language, refuse

to give attention to the momentous sentiment contained in it." Of this you complain. The serious truth is, that I was so forcibly struck with those passages, in contrast with the language which we are accustomed to hear from your quarter, that it really occurred to me that such disgust would be excited by them in the minds of readers of the liberal class, as would almost induce them to throw down the pamphlet and read no further: and I paused to deliberate whether it might not be expedient to suppress the quotations. It was under this impression that the remark was made. On reflection, however, after the Letter was published, and before I saw your reply, I was apprehensive, that, in this instance, I had conveyed an unjust imputation, and sincerely regretted that I had made the remark. When I found that you considered it in this light, and were wounded by it, my regret was increased. I confess my fault in this particular; and devoutly wish that the remark could be obliterated from the Letter, and effaced from every mind.

I have now, I believe, noticed all the instances, in which you have intimated that I am chargeable with misrepresentation, or unjust imputation; and with these brief remarks, I cheerfully submit them all to the candid and serious reconsideration of yourself and every reader.

My next inquiry was, whether you had invalidated any of my "criticisms," statements, positions, or arguments: and after a very attentive examination and re-examination, you will permit me, dear Sir, to say, what I feel perfectly safe in saying, it is my deliberate judgment, and in it I have the concurrence of all with whom I have conversed on the subject, that you have not directly met me at a single point, shewn me to be incorrect in a single statement, nor refuted me in a single position or argument; and, in a word, that your Remarks are no *real* answer to my Letter.

It becomes then an inquiry, by what means you have given to your Remarks the *appearance* and *effect* of an answer? For that they have with some this appearance and this effect, I do not doubt. This inquiry, though a delicate and unpleasant one, justice to the cause of truth forbids me to decline.

In the first place, *you have imputed to me a bad spirit and intention.* With this you begin, and with this you end; and in this, I believe, the effective force of your Remarks mainly lies. Were no bad spirit or intention imputed to me, I presume no person would suppose my Letter to have been answered. But with persons who allow their feelings and passions, instead of reason, and conscience, and scripture, to decide upon the controversy, this imputation has all the effect of the most victorious argument.

My Letter, you say, "though milder in language, BREATHS too much of THE SPIRIT OF THE REVIEW." The spirit of the Review you have represented, in your Letter to Mr. Thacher, as being a spirit of "falsehood," "unfairness," "disingenuousness," "uncharitableness," "illiberality," "censoriousness," "insult," "bitterness," "malignity," "pride," "cruelty," "fury," "denunciation," "heresy," and "awful temerity." It was by imputing this spirit to the Reviewer, that you roused the passions of your party into a flame. And now you impute to me the same spirit—whether in equal measure you do not say. It was easy, Sir, if nothing in the breast rendered it difficult, to make this imputation: but it ought not to have been made without proof—clear, substantial proof. Had you convicted me of such a spirit, though it would not have been a refutation of my Letter, yet it would have fixed on me an indispensable obligation to humble myself before you, before the world, and above all before Him whose servant I profess to be. But you have offered no proof; and utterly unconscious as I am of having written with such a spirit, I confidently refer it to all candid judges—I humbly refer it to Him who judgeth righteously—whether the imputation is not entirely gratuitous and unjust.

Of my Letter you further say, "It is too obviously **DESIGNED** to drive both me and my brethren from the church and from the ministry." Could charity, Sir, neither discern nor imagine any other design than this? What other course should have been adopted, what other means should have been used, had one *designed* to do what he could to *convert his brethren from the error of their ways, and thus to hide a multitude of sins?*

You repeatedly speak of my "ATTEMPTS to render your preaching and your sentiments odious;" and this you represent to be one "GREAT OBJECT of my Letter." This also plainly imports a malignant spirit and intention. But, Sir, in what way have I attempted to render your sentiments and preaching odious, excepting by a simple exhibition of them, without discolouring, distortion, or declamation, in contrast with those of orthodox ministers and of the apostles of Christ.

In pp. 22 and 23, you make a representation of my spirit and intention, at which you "shudder," and at which you had reason to shudder. But that part of your Remarks I shall have occasion to consider in another place.

Towards the close you have this passage: "It does not appear, no, not in a single line, that Dr. Worcester ever brought home to himself the case of his injured brethren, ever imagined himself in their situation, and inquired how under such circumstances he would himself have felt and acted." Here I am represented as devoid of brotherly sympathy and feeling; and here is the consummation of that unchristian and malignant spirit, which is imputed to me from the beginning of your Remarks to the end. Sir, I have reason to sympathize with my brethren, whenever they are injured by attempts "to drive them from the ministry," or to deprive them of their comfort, their good name, or their usefulness; I have no occasion to "imagine myself in their situation;" and I should, indeed, be a monster of insensibility, had I no tenderness of feeling for them. I have not forgotten that I was once myself "driven" from a settlement, a church, and people, dear to my heart; driven, indeed, not by persecuting Calvinists, but by liberal men; yet not on that account entirely without pain. I have witnessed the sufferings of others in similar circumstances; and particularly of a beloved brother in your vicinity. If I have not been deceived, these painful scenes, while they have brought me pretty fully acquainted with the charity and liberality of the age, have had a salutary effect upon my feelings, and taught me how much it becomes the professed servants of Christ to treat their brethren with forbearance, kindness, tenderness, and undissembled good will. This lesson may I never forget—

never fail to practise towards all my brethren, however they may differ from me in opinion, and in whatever way I may be called in duty to bear testimony against their errors, or their proceedings.

Your imputation to me of a bad spirit and design, I do not attribute to any particular unfriendliness to me. I attribute it to a general cause—to a general state of mind, and habit of thinking and feeling; and on this account I am induced to consider it with more particularity, than I should be willing to bestow on any thing merely personal. It is but too manifest that you and your liberal brethren are in the habit of regarding, and of representing and denouncing those who hold the sentiments which I espouse, as being possessed of a malignant spirit. And having been accustomed to witness how completely the imputation of this spirit serves, with a large portion of people, instead of a thousand “proofs of holy writ” against us, you resort, it would seem habitually, and, I would hope, without any meditated intention to injure, to this convenient and effectual expedient. To what, if not to this habit, shall we attribute the frequent, and entirely unnecessary mention, both in your Letter and Remarks, of *Calvinists*;* and almost always with some insinuation, as if they above all men were sinners in the odious matter of persecution?

But, Sir, is this charitable, is it candid, is it magnanimous, is it just? Was not Arius, the father of that class of Unitarians to which you yourself seem to belong, a violent persecutor? Was it not he and his followers, who, *first of all* among professed christians, set the hideous and direful example of *secularizing the discipline of the church, and persecuting their opponents to imprisonment, banishment, and death?* And did they not crimson the whole Roman empire with the blood of Trinitarians? Did not Davides perish in prison,

* The present controversy has no respect to points peculiarly *Calvinistic*. Arminius was as decided as Calvin on the doctrines of the Trinity in the Godhead, the entire corruption of human nature, atonement by the death of Christ, justification by grace through faith in him, and moral renovation by the Holy Spirit. His system, it is true, was soon corrupted, and a mixture of Pelagianism and Socinianism came to be called Arminianism; but genuine Arminianism is no less directly in opposition, than Calvinism, to every species of Unitarianism.

under the unrelenting severity of the persecuting spirit of Faustus Socinus and his adherents, the founders of another class of Unitarians? Was it not by Archbishops Laud and Sheldon, the fathers in England of adulterated Arminianism, and of sentiments once called latitudinarian, now called liberal, that Calvinists were forbidden to preach on the "Five Points,"—that two thousand ministers, confessedly the best in the kingdom, were "driven" from their parishes on St. Bartholomew's day, and persecuted with fines and imprisonments, and some of them to death,—and that our Calvinistick forefathers were compelled to leave their native country, and seek an asylum in the American wilderness? In our own country and in our own age, who have shewn the most determined spirit to "drive" their opponents from the ministry, by private exertions, by ecclesiastical proceedings, and by judicial decisions? And since the commencement of the present controversy, on which side, may I not ask, has there been most of wrath, and clamour, and evil speaking, among the people in the places of greatest excitement?

I have no pleasure, Sir, in adverting to these deplorable facts; nor would I, for my life, mention them with the spirit and for the purpose of retaliation. I should deem it most unchristian, unjust, and injurious in me to reproach you and your liberal brethren, with the violent spirit of persecution, displayed by men of your sentiments in the days of other times, when ecclesiastical discipline was secularized, and confounded with judicial proceedings. I should deem myself a most unfair and ungenerous disputant, should I, in this discussion, endeavour to divert attention from the real points in debate, and to enlist passion and prejudice on my side, by a perpetual recurrence to such extraneous and odious facts. Persuaded as I am, that your feelings would revolt at the thought of acting over again the violent and bloody scenes of Arius or of Laud; I am no less full in the confidence, that you have no good reason to believe, or to insinuate, that your opponents would not revolt with equal horror from every thing like "the flames lighted for Servetus." Such a belief, such an insinuation, permit me, dear Sir, to say, is unworthy of your enlightened mind, and your elevated standing; and could

never have found a place with you, but for the unpropitious habit to which I have referred, and of which probably you have been too little conscious.

Have we yet to learn, that the spirit of persecution is the offspring, not of any particular system of religious sentiments, but of that corruption of our fallen nature, which, if not subdued by divine grace, will exert itself against the true spirit of the gospel, sometimes in the form of a fiend of darkness, sometimes in the guise of an angel of light, according to circumstances. It ought not to have been mentioned in the present controversy. On neither side are we pleading for persecution. In regard to this spirit, its atrocity or its hatefulness, there is no question between us; and to fix the attention upon this, as if it were mainly or in part the subject matter in debate, can serve no other purpose, than to excite passion, inflame prejudice, embitter feeling, mislead the judgment, and bar the mind against argument and truth. It is time, and more than time, that every thing of this sort should be utterly discarded, by enlightened and liberal men, and by all who would bear the christian name. Though we differ, and widely differ in our opinions;—though we engage in debate on most important and interesting points;—though we should find occasion even to separate as to christian fellowship; yet there need not be, there ought not to be, and if our tempers were right there would not be, any bitterness, or wrath, or anger, or clamour, or evil speaking on either side. The gospel teaches us to exercise unfailing charity and good will, not only towards those whom we receive to christian fellowship, but towards all men.

Another of your means for giving to your Remarks the *appearance and effect* of an answer is that of representing my Letter as being light and “trifling.” You speak repeatedly, and not a little contemptuously of “verbal criticism,” and of “humour and sarcasm.” Of the criticism, I shall have occasion to take some notice in another place; upon the rest, my remarks will be short. If, Sir, I have used lightness, if my Letter was not serious, I was greatly deceived and greatly to blame. The subject I certainly considered a very momentous one; and I did really apprehend that the seriousness

with which I treated it would be offensive to many. If, as you say, particularly in regard to the last head, "the view which I took of the subject gave me a field for my powers of humour and sarcasm," I believe that you and every reader must suppose that my powers of this kind are extremely limited and feeble. I confess I was forcibly reminded by your remarks, that a writer, whose name I will not mention in any connexion with yours, chose to call the book of Proverbs "Solomon's Jest Book."—"Let us open the book," says the Bishop of Landaff in his answer, "and see what kind of jests it contains."

Another of the means by which you have given to your Remarks the *appearance and effects* of an answer is that of *diverting attention from the point and the argument*; and in such a way as to have the effect of *suppressing the truth*. Besides what is *general* of this kind, in imputing to me a bad spirit and a light manner; there are *particular instances*, some of which it may be proper to consider.

In regard to my first head, you very candidly acknowledge, that I have "pointed out an inaccuracy in the language which you employed to express the charges contained in the Review." This pointing out of a slight verbal inaccuracy you represent as being all that I have done; and to this head entire you seem to refer in your repeated mention of "verbal criticism." Thus by noticing a trivial circumstance, and giving to the whole a light name, you divert the attention from the main point and argument, and conceal the truth in the case.—You had brought, Sir, against the Reviewer, the heavy charge of "*falsehood*." This charge I sincerely believed to be unfounded; and I attempted, not merely by pointing out a small verbal inaccuracy, but by fairly examining those parts of the Review to which you referred, to show that it really was unfounded. I do not rest on my own judgment only in the persuasion which I feel, that in this attempt I was not unsuccessful. But you say, "the question is not what a verbal critick with a dictionary in his hand may make out of the Review, but what are the impressions which readers at large receive from it." Here, Sir, I again protest against the "rule" of construction which you have repeatedly applied; at least against your man-

mer of applying it. You surely cannot be unapprised, that people receive very different "impressions" from "writings" and discourses, especially on controverted points, according to the different tempers, or states of mind, with which they read or hear. If, as you intimate, you have not met with a single individual who did not receive from the Review, impressions, coincident with the charge which you made; I, on the other hand, have not met with a single individual who did receive such impressions: and I really believe there were very few who did, before their minds were prepared for it by your Letter. Your "way," then, "of settling the dispute" is not so "short a one" as you seem to imagine.

I was far, Sir, from believing that you intended to prefer against the Reviewer a false and injurious charge. I really did suppose that, owing to some unpleasant state of mind, you had received from the Review an incorrect impression; and did hope that you would see, and rejoice to see, that it was incorrect, and do honour to yourself and to our holy profession, by frankly retracting the accusation, and redressing the wrong which you had unwittingly committed.— And here I must say, that I am more fully persuaded, if possible, than when I wrote before, that your first charge against the Reviewer is entirely unjust; and that had you duly attended to the scope of his remarks, you would have seen, that where he speaks of "Unitarianism, in Mr. Belsham's sense of the word, being the *predominant* religion of the liberal party," he meant not to determine any thing in respect to *numbers*, but only in respect to *prominence and influence*. His reference to the college and to the principal publications of the party, makes his meaning sufficiently plain.

You say, p. 14. that I "again and again intimate that Unitarians, of course, reject all the great and distinguishing doctrines of the gospel, particularly the doctrine of atonement by Christ's death." And upon this you ask, if it is "possible that I am unacquainted with the writings of Dr. Samuel Clark, and with Bible News," in which books the doctrine of atonement is asserted. I have before noticed the implied charge in this of misrepresentation on my part; what I would now notice is your turning the attention from the

fact and the proof, and concealing the truth in the case. I know very well that, in the writings here referred to, the doctrine of atonement is asserted; and I also know, and all who are conversant with this subject know, that the Unitarian writers of the present day generally deny this doctrine, as do all who agree with them in denying the essential divinity of Jesus Christ: and if Dr. Clark's works and Bible News are "popular" among them, it is not because they assert the doctrine of atonement; but because they serve to unsettle the minds of people in regard to the Trinity, and to *start* them from the rock down the steep and fearful declivity of Unitarianism.

"There is a part" of my Letter you say, p. 19, "according to which our charity towards the lowest Unitarians not only proves our indifference to truth, but makes us partakers in their sentiments and deeds." To *divert attention* from the point and the argument here, you instantly direct it to Calvinists, and Hopkinsians. "It is well known," you say, "that the old fashioned Calvinists regard the new divinity of the Hopkinsians with great horror; but it is also true that 'a peculiar brotherhood is established' between these two classes of christians in New England. The Calvinists here have never, as a party, borne testimony against Hopkinsian peculiarities, have never 'purged themselves from the guilt of them,' but walk with Hopkinsians on as friendly terms as we do with the lowest Unitarians." Admit all that you here state to be true; does it prove that "the liberal party" are not guilty of "mutilating the New Testament, rejecting nearly all the fundamental doctrines of the gospel, and degrading the Saviour to the condition of a fallible, peccable, and ignorant man?" Not in the least. But there is an egregious error in your statement. It is a well known fact, that what you call the old fashioned Calvinists in New England, have borne their earnest, decided, and publick testimony against what they consider as errors in the Hopkinsian theory; and the Hopkinsians, on their part, have borne their testimony, equally earnest, decided, and publick, against what they regard as errors in the old Calvinistick system. But while they have done this, they have not, on

either part, held these errors to be fundamental, as they do hold the errors of the Unitarians; but have mutually regarded each other as being orthodox and sound, in the great essentials of christian doctrine. And, Sir, however grievous it may be to their common opponents, the acknowledged fact that they do "walk together on friendly terms," notwithstanding their minor differences and disputes, and all the attempts from your quarter to sow discord between them, is highly honourable to their principles and feelings; and affords most decisive proof that, in the allegations so continually and vehemently urged against them, as if they were entirely devoid of charity, and would acknowledge as christians none who differ from them in any point, they have been slanderously reported. Had "the old fashioned Calvinists of New York" been as well acquainted with the sentiments and characters of the different classes of orthodox christians in New England, as these are with one another, they would never have given the recommendations which they have given to such a book as Ely's Contrast.

Another of the means by which you have given to your Remarks the *appearance and effect* of an answer, is that of *misstatement*. Let me distinctly premise that as, in the preceding articles, I have not intended in any instance to impeach your motives, so here I mean not to insinuate that you have *designedly* misstated. The misstatements which I am about to point out, and which are only a part of what might be pointed out, I attribute to no bad intention, but to the vague and indiscriminating manner of treating subjects, to which you seem to be habituated.

"It may next be observed," you say, p. 9, "that the common disputes about the great doctrines of the gospel have not related so much to their TRUTH and IMPORTANCE, as to some inferior points connected with them." Now, Sir, in direct opposition to this statement, I should feel the utmost safety in affirming, that "the disputes about the great doctrines of the gospel have related," and do relate primarily and "chiefly to their TRUTH and IMPORTANCE." This unquestionably is the fact in regard to the doctrines directly in question in the present dispute: the doctrines

of the Trinity in the Godhead, the true divinity of the Saviour, atonement for sin by his death, and justification through faith in his blood. On our part, these doctrines are held to be true and essentially important; on your part, both the importance and the truth of them are denied. So long as this is the case, to dispute about "inferior points connected with these doctrines" would be most idle and preposterous. To give some plausibility to your strange assertion, you refer to disputes concerning the "benevolence of God" and "his omnipresence." But these, Sir, are not "peculiar doctrines of the gospel," but fundamental doctrines of natural religion. "In like manner," however, you say, "christians have disputed about the precise way in which Christ's death has an influence on our forgiveness: but that it has a real and important influence on forgiveness almost all have united in asserting." This is one instance out of many of the manner, in which you conceal the real and essential points of difference in debate. The plain truth is, and it ought not to be concealed, that while some professed christians hold the death of Christ, *God manifest in the flesh*, to have been an expiatory sacrifice for sin, on account of which solely and through faith in this blood, forgiveness is to be obtained; others deny this doctrine entirely, and hold that the death of Christ, a *mere creature*, was in no proper sense expiatory, and has no influence on forgiveness, only as it attests the truth of his religion and the benevolence of God. It is in this latter sense, at least in some sense altogether different from the former, undoubtedly, that you "tell your hearers that God sent his Son to die for us." The difference between us in regard to "spiritual influences," to which you also refer, is not less wide and essential. And, Sir, I believe you might be less "general and vague in your representation of the truths of the gospel," and not "be precise above what is written," nor less "*faithful*" than you now are.

"It is urged," you say. p. 16, "that OUR SENTIMENTS LEAD US into an entire indifference to christian truth; that we believe all error to be innocent; that we consider belief in the truth as no virtue." No, Sir: but what I advanced

on this topick was "urged" directly and explicitly upon your broad assertion, that "to believe with Mr. Belsham is no crime," in connexion with other declarations and representations to the same effect. Why then did you not fairly and magnanimously meet me upon this ground? As to what you say in this connexion of "love of the truth," as being essential to the "faith to which salvation is promised," there is no controversy between us. I am happy in expressing my agreement with you in this point; and most devoutly wish that in every other important point we were equally agreed. In coincidence also with you, I hold that there may be true faith, where there is but little knowledge of divine truth. I am accustomed to make a wide difference between *ignorance* of truth and *rejection* of truth; between the infelicity of bad instruction, and scanty means of divine knowledge; and the audacity of opposing reason to revelation, and the wisdom of this world to the wisdom of God.

What I offered under the third and last head of my Letter, on the question of "*separation*," and which you say is "infinitely the most important part" of the whole, you have almost entirely *misstated*. I did not undertake to decide the question of separation in the way of giving an opinion; but thought it more befitting, and more likely to be useful, to submit some considerations, relating to the subject, which appeared to me relevant, and worthy to be most seriously weighed on both sides. To these considerations you bring no argument in reply.

You represent, that "the separation, which has been made in England by the Unitarians themselves," is something far less "solemn,"—vastly less dreadful, than the separation which you suppose me to favour. What then is the separation which the Unitarians in England have made? You describe it to be "*a separation in worship—a separation produced by the ADOPTION OF PRAYERS, HYMNS, AND DOXOLOGIES, ACCOMMODATED TO THEIR PECULIAR SENTIMENTS.*" Are we to understand, Sir, that you and your liberal brethren here, are ready for such a separation as this? If so, there is no further occasion of debate on this subject, unless your opponents should be unwilling to separate. Let it be under-

stood, that the differences between us are such, that we cannot consistently *worship together—cannot unite in offering the same prayers, nor join in the same hymns and doxologies,*—and the question is settled. What is this, I pray you, short of a thorough disruption of fellowship, a complete non-communion?—Yet this separation you admit to have been made by the Unitarians themselves in England, and of this you express not the slightest disapprobation.

You omit, however, to state “to the publick” the strong terms and the earnest manner, in which the English Unitarians urge this separation. You do not mention that they loudly call upon their people “to come out from **BABYLON**,”—to separate themselves from **IDOLATERS**; and earnestly represent that the separation of Unitarians from Trinitarians is as obviously proper and necessary, as was the separation of the Protestants from the church of Rome, and that such Unitarians as continue to worship with Trinitarians, are either still in great darkness, or else guilty of compromising their consciences to a most reprehensible extent. This you have omitted to mention: yet you who are much more extensively conversant with the English Unitarian writers, than I can pretend to be, must have been perfectly acquainted with the fact.

Such then is the separation, made by the Unitarians themselves in England; and such the terms and the manner in which its importance is urged. Of this separation, I repeat it, you express no disapprobation: you speak of it in no other manner, than if in your judgment it were entirely unobjectionable. Now, Sir, permit me to ask, what greater or more dreadful separation than this, do any of your opponents contemplate? Has even the Panoplist Reviewer proposed any thing more frightful? or has he urged his proposal in terms more decisive, or in a manner more vehement? To what, beyond this, can any of the considerations submitted in my Letter, by fair construction or legitimate inference, be made to favour?

Yet speaking of me, p. 23, you say, “The obvious import
“of his Letter (AND IT IS THE OBVIOUS IMPORT, AND NOT A
“STRAINED AND CIRCUITOUS INTERPRETATION WHICH I

“REGARD) may be thus expressed: ‘Every man who cannot
 “admit as a doctrine of scripture, THE GREAT DOCTRINE OF
 “THREE PERSONS IN ONE GOD, WHICH I AND OTHER OR-
 “THODOX CHRISTIANS EMBRACE, BELIEVES AN OPPOSITE
 “GOSPEL, REJECTS THE TRUE GOSPEL, despises the authority
 “of Jesus Christ, IS OF COURSE A MAN WHOLLY WANTING IN
 “TRUE PIETY AND WITHOUT CHRISTIAN VIRTUE; and may
 “in perfect consistency with christian love be rejected as un-
 “worthy the name of a christian.’” Here, Sir, I suppose
 you to have applied the “rule” of construction which I have
 twice before noticed,—that of the “impression” which hap-
 pened to be made on your mind, without duly considering the
 meaning of the words, and the scope of the argument. And
 here I record my final and solemn protest against your use of
 this rule.

In vain, Sir, will any one search in my Letter for what
 you would make me say. I did indeed think it right, not
 “studiously to magnify” the points of difference between us,
 which you seemed studiously to conceal; but distinctly to state
 them, and set them in a fair and clear light. In doing this,
 I contrasted Mr. Belsham’s sentiments with the doctrines
 held by orthodox christians; (not however making you an-
 swerable for those sentiments, any further than as you plead
 for their being held in general christian fellowship;) and I
 did pronounce that “one or the other of these schemes must
 be what St. Paul denominates another gospel, and against
 which and its abettors he solemnly pronounces his apostolick
 anathema.” This is the most that I have any where said.
 I did not draw the *inference*, that “every man” who rejects
 the orthodox doctrines and embraces Mr. Belsham’s senti-
 ments, “*is of course a man wholly wanting in true piety, and
 without christian virtue.*” This, Sir, is your own inference;
 I have said no such thing. I do not, however, complain of
 your making the inference, though you protest against the
 practice: but since you *have* made it, you will permit me to
 hold you to it. By making this inference, you give it to be
 understood, and in effect concede, that in your own judgment
 every one who does embrace another gospel, than that which
 Paul preached, “*is of course wholly wanting in true piety, and
 without christian virtue.*”—Now, Sir, will you deny the

premises? Will you deny, that either Mr. Belsham's system, or that called orthodox, must be another gospel? Will you deny that these two systems are essentially different, from the foundation to the topstone? We are here, as you will certainly perceive, to lay out of the question the doctrines of natural religion, and confine our attention to such as are peculiar to the gospel. Do not, then, the Unitarians, whose sentiments are set forth by Mr. Belsham, reject every doctrine of the gospel, as held by orthodox christians? I am persuaded, Sir, you will not deny this. Your own inference, then, is that either those who embrace Mr. Belsham's scheme, or those who hold the doctrines called orthodox, are "of course wholly wanting in true piety and without christian virtue." I now refer it to you to say further, whether they can consistently meet together at the table of the Lord.

But you make me say, not only that the Unitarians who hold with Mr. Belsham, are "wholly wanting in true piety and without christian virtue," which I have nowhere said; but also that "every man" is so, "who cannot admit as a doctrine of scripture, the great doctrine of three persons in one God, which I and other orthodox christians embrace." So far, however, from having said this, I have not even asserted the *premises* from which such an inference could be drawn. No where have I said or intimated, that every one who does not admit the doctrine of the Trinity as I hold it, "rejects the true gospel, and believes an opposite gospel." For stating that I have said this, you have not the shadow of a warrant.

Dr. Samuel Clark's views of the Trinity, as I before intimated, are very different from mine and those called orthodox, and in my judgment very erroneous, and of dangerous tendency. Yet I am by no means prepared to say, that every one who adopts his views of the Trinity rejects the true gospel, embraces another, and is devoid of christian faith and virtue: for I can suppose that a person may adopt those views, and yet be a sound believer in the doctrine of atonement by Christ's death, and of justification through faith in his blood. As much as this I am also ready to say respecting other views of the Trinity very different from mine, and in my opinion

very erroneous and dangerous. Let me repeat it, and let it be remembered, my concern in this debate is with those who deny the essential divinity, and the propitiatory sacrifice of Jesus Christ. These doctrines I certainly do consider as constituting the very foundation of the gospel; and I feel no unwillingness to have it understood, that in my judgment every one who rejects these doctrines does reject the true gospel, and must either embrace another gospel, or be a Jew or an Infidel. If you say, as you have before inferred, "then all who deny these doctrines are wholly wanting in true piety and without christian virtue;" I will leave you in the quiet possession of the inference, and would earnestly recommend it to your very serious consideration.

For myself, however, I think it sufficient at present, to refer the deniers of these doctrines, as I would all others, in regard to their inward piety and their final state, to HIM who searcheth the heart, and to whom it belongs to award the retributions of eternity. Always, Sir, would I feel, and deeply feel, that I am a "frail, fallible creature:" and if for this reason I should "shudder at the awful temerity" of adjudging to final perdition, "men of the profoundest understandings, of the purest lives, and of unwearied devotion to the study of God's word;" no less should I shudder at the no less awful temerity of adjudging to eternal life, men, however fair their characters in the eyes of the world, however renowned for what the world calls wisdom, however distinguished among the friends of science, or of sacred literature, who, nevertheless, deny the blood of atonement, degrade the *Lord who bought them* to the condition of a mere creature, and, *not submitting themselves to the righteousness of God, go about to establish their own righteousness.* I did not, therefore, when writing my former Letter, nor do I now, think it incumbent on me to determine how much of divine truth a man may reject, and yet have saving faith: or what is the precise point or degree of error, beyond which there can be no hope of any one's salvation. With questions of this sort, I have not at all intermeddled: not only because I am consciously incompetent to decide upon them; but also because I do not consider them as belonging

to the present discussion: and I have wished that the discussion might not be incumbered or perplexed with any thing extraneous or irrelevant.

The question now at issue is, *whether visible christian fellowship ought to be maintained between orthodox christians and Unitarians*. There are cases, indisputably, in which it may be right to maintain visible fellowship with individuals, respecting the sincerity of whose christian profession we may have very strong doubts; on the other hand, there may be cases in which it were right to decline visible fellowship with individuals, of whose christian sincerity we have very strong hopes. When, in the regular exercise of discipline, a church passes the sentence of excommunication upon a peccant member, it does not by that act pronounce the excluded person to be "wholly wanting in true piety and without christian virtue." Leaving that decision to the omniscient Judge, it is sufficient for the church to decide, that the person is so disorderly in his walk, or so corrupt in his sentiments, that the purity and welfare of the church, the honour of religion, and fidelity to the cause of truth, require his exclusion. This decision should be made, only in the spirit of charity, and in the fear of God. Upon the same general principle, a church may withdraw fellowship from another church, without meaning to pronounce that every individual in that other church is utterly graceless and in a state of condemnation. The Protestants did not pronounce this, when they separated from the church of Rome:—but they did pronounce that the errors of that church were subversive of the gospel, and most dangerous to the eternal interests of mankind; and they felt it incumbent on them to *come out and be separate* from all communion with those errors, and to bear their publick, decided, and most solemn testimony against them.

Nothing more than this, Sir, has been proposed in the present case. It is our solemn conviction, that the errors of the Unitarians are subversive of the gospel, and most dangerous to the eternal interests of mankind; and we think it right and indispensably incumbent on us, clearly to develope them before the world, fully to display their enormity and their pernicious tendency, and faithfully to bear our

testimony against them, and to warn all people to beware lest they be deceived and misled by them to their final ruin. This we believe to be an urgent dictate of that charity, which supremely seeks the glory of God and the salvation of men: a dictate, which we are fully persuaded we may obey, without justly incurring the charge of "awful temerity,"—without pronouncing any "sentence" more "tremendous" than we are warranted by the word of God to pronounce,—without taking upon ourselves any "responsibility," which it would not be treacherous and most criminal, in those who are *set for the defence of the gospel*, to decline.

Such, Sir, are my views; such are the principles on which, in my former Letter, the remarks and arguments on the subject of separation were founded; and with these views and principles, all which is there advanced is in perfect and most evident coincidence.—Your statement, therefore, of the "import of the concluding part" of my Letter is most palpably incorrect and unjust. And though I attribute this incorrectness and this injustice, not to any injurious intention, but to that *habit* of thinking and feeling of which I have before taken notice; yet after what I have now stated, I think I have a right to call upon you,—*and I do solemnly call upon you, to retract this flagrant misstatement.* I know indeed, you have given it to be understood, that you shall not write again; but, Sir, the publick disputant who makes this resolve ought to be careful, not merely, not to "put down ought in malice," but to write nothing which justice to his opponent and to the cause of truth,—nothing which the sacred principles of christianity will require him to retract.

It is upon the ground of this incorrect and injurious statement, that you have founded the earnest and impassioned appeal, in which you seem to have put forth all your powers of rhetorick, and by which you evidently designed to make your grand and decisive impression against me. But as the ground is removed, the whole splendid shew must dissolve, "like the baseless fabrick of a vision."—As to what you say, in this connexion, with reference to my statement, that "the Saviour whom you acknowledge is infinitely inferiour to ours," a very brief remark may be sufficient. I did suppose

you would yet acknowledge JESUS CHRIST to be your SAVIOUR. Your declaration, however, if it has any pertinency, plainly imports that you do not. How can you then sit down at HIS table in communion with those who do acknowledge HIM as *their* SAVIOUR,—and who with undisssembled gratitude and devotion unite in the holy ascription,—*Unto HIM that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; TO HIM BE GLORY AND DOMINION FOR EVER AND EVER.* We worship, Sir, THE FATHER, SON, AND HOLY GHOST. Do you worship this same GOD?

You “did look” to me, you are pleased to say, “for a healing spirit.” Happy, indeed will he be, who shall be instrumental in “raising up the foundations of many generations,” and justly “be called, The repairer of the breach, The restorer of paths to dwell in.” But woe to him, who would “heal the hurt slightly, saying, Peace, peace, when there is no peace!” Few men can have greater inducements, than I have, to listen to the enchanting voice of peace; few could have engaged in this controversy with greater reluctance, or have brought to it greater heaviness and sorrow of heart.—But the servants of HIM who *endured the cross, despising the shame*, must not confer with flesh and blood: must never forget the solemn declaration, *He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me.*

You charge me with “studiously magnifying the differences” between orthodox Christians and Unitarians; and with “studiously overlooking the points of agreement.” There is certainly no occasion to magnify the differences; they are in themselves sufficiently great. To me, however, it has appeared vastly important, that people should “learn the distinction between Trinitarianism and Unitarianism.” This you recommend in your “Note;” and in this recommendation I cordially join. Upon this, however, you proceed to some discussion, as if with a design to shew the “distinction;” and you finally represent it as being little, if any thing more

than a mere "SOUND." Elsewhere, also, you speak of it as being only a "difference which relates to the obscurest of all subjects, to the essence and metaphysical nature of God." And throughout both your Letter and your Remarks you seem to have laboured, assiduously, to conceal the points of difference between us, and to make the impression that these points are few and of very little importance. This mode of treating the subject appears to me exceedingly improper, and of most deceptive tendency. Is this the way, Sir, to promote the knowledge of truth? Is it thus that you would conduct "that candid and impartial research," which according to your Letter, is to "guide mankind to a purer system of christianity, than is now to be found in any church under Heaven,"—and to bring about a "glorious reformation of the church of God?"

In opposition to this system of concealment, I have thought it right and important to endeavour a developement, and to lay the differences between us open to the publick in their true light. On our part we have no dread of this; no dread of a clear and full developement. It has long been our earnest desire, that your sentiments as well as ours, might be known; and that all christians and all people might well understand the points on which you differ from us. On this account we devoutly rejoice that the subject has been brought before the publick. In our view, it has come forward in a way to answer an important purpose. A "general discussion" of the differences between us, would have been of little avail, while people were utterly unapprised that such differences really existed, and were fast asleep in regard to them. It was first of all desirable that these differences should be disclosed; that people should be made to see them to be not imaginary, but real; not of trivial consequence, but of essential importance; and that their attention would be strongly drawn to them.

It was under impressions of this kind, that I was induced to make the statements, exhibited in my former Letter; and under the same impressions, I now proceed to a still more distinct and detailed statement.

Orthodox christians hold, that the Scriptures of the Old and New Testaments *were given by inspiration of God; and that all which they contain is to be received as truth, ON THE AUTHORITY OF GOD.*—But by the principal Unitarian writers, and, so far as is known, by Unitarians generally, the *plenary inspiration* of the scriptures is denied. “The scriptures,” says Dr. Priestley,* “were written *without any particular inspiration*, by men who wrote according to the best of their knowledge, and who, from their circumstances, could not be mistaken, with regard to the greater facts of which they were properly witnesses; but (like other men subject to prejudice) might be liable to adopt a hasty and ill grounded opinion, concerning things which did not fall within the compass of their own knowledge, and which had no connexion with any thing that was so. We ought all of us, therefore, to consider ourselves fully at liberty to examine, with the greatest rigour, both the reasonings of the writers, and the facts of which we find any account in their writings; that, *judging BY THE RULES OF JUST CRITICISM, we may distinguish what may be depended on from what may not.*” Mr. Belsham says,† “The scriptures contain a faithful and credible account of the *christian doctrine*, which is the *true word of God*; but they are not *themselves* the word of God, nor did they ever assume that title; and it is highly improper to speak of them as such; as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretension; and as such expressions expose christianity, unnecessarily, to the cavils of unbelievers.”‡

* History of Early Opinions, vol. iv, p. 5.

† Review of Wilberforce, p. 19.

‡ “Perhaps I may be charged with having made a distinction in this place, which gives an unfair representation of Unitarians, inasmuch as they also *profess* to derive their arguments from scripture. But whether that profession be not intended in mockery, one might be almost tempted to question; when it is found that in *every* instance, the doctrine of scripture is tried by their abstract notion of right, and rejected if not accordant:—when by means of figure and allusion, it is every where made to speak a language the most repugnant to all fair, critical interpretation; until emptied of its true meaning, it is converted into a vehicle for every fantastick theory, which under the name of *rational*, they may think proper to adopt:—when in such parts as propound gospel truths of a contexture too solid to admit of an escape in figure and allusion, the sacred writers are charged

Though all Unitarians may not be ready fully to adopt the language or the sentiments on this subject of Dr. Priestley, Mr. Belsham, or others, mentioned in the note below; yet I believe very few, if any of them, admit the plenary inspiration of the scriptures. But, Sir, if the plenary inspiration of the scriptures be denied, where shall we stop? How shall we determine what is the word of God, and what is not? What other test, or criterion, of truth have we, than REASON?

Accordingly the Unitarians very generally seem to have adopted "the fundamental rule" of the old Socinians, "That no doctrine ought to be acknowledged as true in its nature, or divine in its origin, all whose parts are not level to the comprehension of the human understanding; and that, whatever the Holy Scriptures teach concerning the perfections of God, his counsels and decrees, and the way of salvation, must be modified, curtailed, and filed down, in such a manner, by the transforming power of art and argument, as to answer the extent of our limited faculties."* That this is the principle, and this the labour of Unitarians, no one who is conversant

as bunglers, producing "lame accounts, improper quotations, and inconclusive reasonings," (*Dr. Priestley's 12th Letter to Mr. Burn*) and philosophy is consequently called in to rectify their errors:—when one writer of this class (Steinbart) tells us, that "the narrations," (in the New Testament) "true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion;" and again, that "Moses, according to the childish conceptions of the Jews in his days, paints God as agitated by violent affections, partial to one people, and hating all other nations:"—when another, (Semler) remarking on St. Peter's declaration, that *prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Spirit*, says, that "Peter speaks here according to the conception of the Jews," and that "the prophets may have delivered the offspring of their own brains as divine revelations:" (*Dr. Erskine's Sketches and Hints of Ch. Hist.* No. 3, pp. 66, 71.)—when a third (Engedin) speaks of St. John's portion of the New Testament, as written with "concise and abrupt obscurity, inconsistent with itself, and made up of allegories;" and Gagneius glories in having given "a little light to St. Paul's darkness, a darkness, as some think, industriously affected:"—when we find Mr. Evanson, one of those able commentators referred to by Mr. Belsham in his *Review*, &c. p. 206: assert, (*Dissonance*, &c. p. i,) that "the evangelical histories contain gross and irreconcilable contradiction," and consequently discard three out of the four, retaining the gospel of St. Luke only, at the same time drawing his pen over as much of this, as either from its *infelicity of style*, or other such causes happens not to meet his approbation." *Magée on Atonement, Notes*, No. 14.

* Mosheim's *Eccl. Hist.* Cent. 16. chap. 4.

with their writings can doubt. Denying the plenary inspiration of the scriptures, they hold themselves at liberty to subject those sacred writings to all the torture of the most rigorous criticism; not for the purpose merely of deciding upon "various readings," of elucidating obscure passages by reference to ancient customs and manners, or of ascertaining the true meaning of the original words, and their most natural sense in the connexions in which they occur; but for the purpose especially, of explaining the different parts in such a manner as to make them yield a meaning conformable to their views of what is *rational*. In this mighty work human reason appears in all its pride, and the wisdom of this world in its highest glory.

Here is the primary point of difference between orthodox christians and Unitarians. The orthodox, holding the Bible to be the word of the living God, feel themselves warranted and bound to embrace as divine truth, every doctrine which they find revealed in that sacred volume, however humbling to reason it may be, however mysterious and incomprehensible. But the Unitarians, regarding the Bible in a very different light, are not restrained from using greater liberties with it; are not restrained from rejecting such doctrines, as transcend the comprehension of their own understandings, or do not comport with their views of what is rational; but glory in excluding all mystery from religion. Hence the name which they assume of RATIONAL CHRISTIANS; and hence the imposing superiority which they affect over those, who understand the scriptures in their natural and obvious sense, and believe in doctrines confessedly beyond the powers of the human mind to comprehend.

On the authority of the scriptures, orthodox christians believe that the one Jehovah exists in a Trinity, called the Father, the Son, and the Holy Spirit. These we call three *persons*; because we have no better word by which to denote the distinction; and because THEY apply to *each other* the personal pronouns *I, Thou, and He*, and to *themselves* together, the plurals *we, us, and our*. This Trinity in the Godhead we acknowledge to be a mystery, which we pretend not to comprehend, and which we would not undertake to explain,

So too the eternal existence of God, in any mode, is to us a mystery; his omnipresence is a mystery; his omniscience is a mystery; his creating all things out of nothing by the word of his power, is a mystery. We find mysteries, indeed, in all his perfections and works; mysteries in natural religion, as well as in revealed; mysteries in every thing around us, as utterly beyond our powers to explain or comprehend, as that of the Trinity in the Godhead.

We believe this doctrine, because we find it in those scriptures, which we receive as given by divine inspiration. In the scriptures, the original Hebrew name, by which the Supreme Being is most commonly called, is *plural*: [*Aleim*, Gods.] In coincidence with this plural name, other plural words are used. "*Let us make man in our own image.*" "*Behold the man has become as one of us.*" "*The knowledge of the Holy* (in the original the HOLY ONES) *is understanding.*" "*Remember now thy Creator* (original CREATORS) *in the days of thy youth.*" This remarkable use of plurals, which runs through the Hebrew scriptures, we think clearly denotes a plurality of what, as I before observed, we call *persons*. Yet we read, "*Hear O Israel, Jehovah our God* (our *Aleim*, Gods) *is one Jehovah;*" and of the *unity* of God we find in the scriptures abundant proof. To each of the *Holy Ones*, however, to the Father, to the Son, and to the Spirit, the scriptures ascribe *divine names and titles,—divine attributes,—divine works,—and divine honours*. The proofs of all this are so abundant and so memorable, that for my present purpose it is not necessary to cite even a specimen. Each of the THREE, therefore, we believe to be truly and essentially DIVINE, and all of them EQUAL in dignity and glory.

But this doctrine of the Trinity the Unitarians utterly deny: not because there is no proof of it in the scriptures; but because it is a doctrine, (as you repeatedly and emphatically pronounce in your Letter and Remarks,) "*perplexing,*" "*mysterious,*" and not to be "*understood.*"

The doctrine of the Trinity, we hold to be important, fundamentally important, in relation especially to the general doctrine of redemption and salvation revealed in the gospel. In the gospel, the Son, Jesus Christ is revealed as our Re-

deemer and Saviour; the Holy Spirit, as our Sanctifier and Comforter. But who is Jesus Christ, and who is the Holy Spirit? With what feelings and affections, with what expectations and hopes, with what kind and degree of reverence and confidence, is it suitable that we should regard the one and the other? What is the nature, and what the extent of the work which they severally perform for us? and what the nature, and the extent of our obligations to them? These are most interesting questions: questions not merely of a speculative nature, but of the first practical concernment, of the very highest religious importance. But by each of these questions we are directly referred to the doctrine of the Trinity; and to each of them infinitely different answers will be given, by those who believe, and those who disbelieve, this doctrine.

Who then is Jesus Christ? The apostle John in the first of his gospel, says, *"IN THE BEGINNING WAS THE WORD, and the Word was with God, and THE WORD WAS GOD. ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE."* In the close of his first Epistle, he says *"THIS IS THE TRUE GOD, and eternal life.* St. Paul also speaks of *"OUR GREAT GOD and Saviour JESUS CHRIST;"* calls HIM, *"GOD OVER ALL BLESSED FOREVERMORE,"* and says that *"all things were made BY HIM and FOR HIM."* Language of similar import is familiar to the sacred writers; who as before intimated, most abundantly and expressly ascribe to Jesus Christ DIVINE names, titles, attributes, works, and honours. Upon authority such as this, *we* believe that the Son is essentially divine,—essentially equal to the Father.—And believing this, we feel ourselves warranted and bound to regard Him with all the feelings and affections, hopes and expectations, reverence and confidence, which a Saviour of infinite perfections, of illimitable riches of grace and of glory, can inspire or claim. The scriptures, however, teach us further, that the same *"WORD,"*—who *"was in the beginning with God and was God,"*—*"was made FLESH and dwelt among us;"* that *"HE took on HIM THE SEED OF ABRAHAM,"*—*"was MADE OF A WOMAN, made under the law;"* that though *being in THE FORM OF GOD, he thought*

it not robbery to be EQUAL WITH GOD; yet he made himself of no reputation, AND TOOK UPON HIM THE FORM OF A SERVANT, AND WAS MADE IN THE LIKENESS OF MEN; and being found in fashion AS A MAN, he humbled himself, and became obedient unto death, even the death of the cross." We therefore believe that, in the person of the Son, GOD *was manifest in THE FLESH*, in our own nature; that, in the person of Jesus Christ, God and man were united. And here we see a foundation for all that is said in the scriptures, importing an inequality of the Son to the Father. The Son was *subordinate* to the Father in *office*, as he was pleased to take upon him the form of a servant; and he was *inferiour* to the Father in respect of his *human nature*. Viewing Him, then, in his two natures, divine and human, we see a perfect consistency, in his being represented, as he is in the scriptures, both as God and man; as *essentially* equal to the Father, and yet in other respects unequal. This *union*, again, we acknowledge to be a mystery, which we pretend not to comprehend; but as we find it revealed in the word of God, we feel ourselves bound to believe it, as a most interesting and important truth.

But this doctrine also the Unitarians deny. They deny the true Divinity of the Son, Jesus Christ; and hold him to be a mere creature: some of them, a creature of more than angelick dignity; others, no more than a mere man. The Saviour's divinity, however, as must appear from the brief statement now made, is denied, not because there is no proof of it in the scriptures, understood in their most obvious and harmonious sense; but because, like the doctrine of the Trinity of which it is a branch, and with which it must stand or fall, it involves mysteries which the human understanding cannot explain or comprehend, and which, therefore, according to the leading canon of Unitarian criticism, before cited, are not to be received as truth.*

* Upon the words of our Saviour, John vi, 62. "*What and if ye shall see the Son of man ascend up where he was before.*" Dr. Priestley, remarks, "Though not satisfied with any interpretation that has been given of this extraordinary passage, yet *rather than believe* our Saviour to have existed in any other state before the creation of the world, or to have left some state of great dignity and happiness when he came hither, he *would have recourse* to the old and exploded Socinian idea of Christ's actual ascent into heaven, or of his imagining that he had been

Jesus Christ is revealed as our Redeemer and Saviour. But what is the nature, and what the extent of his work, in these interesting characters? According to the scriptures, He is *"the Lamb of God that TAKETH AWAY THE SIN of the world."* His *"flesh was given for the LIFE of the world;"*—his *"blood was shed for many, FOR THE REMISSION OF SINS."* He *"was OFFERED TO BEAR THE SINS OF MANY."* He *"was made a CURSE FOR US, and BORE OUR SINS IN HIS OWN BODY ON THE TREE. He "was delivered FOR OUR OFFENCES, and raised again FOR OUR JUSTIFICATION."* *"In him we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS OF SINS, according to the RICHES OF HIS GRACE."* He *"gave himself for us, AN OFFERING AND A SACRIFICE TO GOD."* *"He appeared to put away sin BY THE SACRIFICE OF HIMSELF;"*—and he is THE PROPITIATION, the expiatory sacrifice, FOR OUR SINS, and not for ours only, but also FOR THE SINS OF THE WHOLE WORLD." *"Not by the blood of goats and calves, but by HIS OWN BLOOD, he entered in once into the holy place, having OBTAINED ETERNAL REDEMPTION FOR US;"* wherefore *"HE IS ABLE TO SAVE THEM TO THE UTMOST that came unto God BY HIM, seeing he ever liveth TO MAKE INTERCESSION FOR THEM."* *"This is the stone which was set at nought of you builders, which is become the head of the corner. NEITHER IS THERE SALVATION IN ANY OTHER; for THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED."* In these, Sir, and the passages to the same effect with which the scriptures abound, we see the foundation of all our hopes for eternity. This foundation is *Jesus Christ*—JESUS CHRIST CRUCIFIED. Upon this divine testimony, so explicit and so abundant, we believe that the death of Jesus Christ was a vicarious atonement, a propitiatory sacrifice for sin: and that

carried up thither in a vision; which like that of St. Paul, *he had not been able to distinguish from a reality;* nay, he would not build an article of faith, of such magnitude on the correctness of *John's recollection and representation of our Lord's language;* and so strange and incredible does the hypothesis of a pre-existent state appear, that sooner than admit it, *he would suppose the whole verse to be an interpolation, or that THE OLD APOSTLE DICTATED ONE THING AND HIS AMANUENSIS WROTE ANOTHER."* *Letters to Dr. Price, as quoted by Dr. Magee.*

in him we have redemption, the forgiveness of sins, and solely on account of the merits of his blood.

Connected with this doctrine of atonement, and founded upon it, is the doctrine of justification by faith. The whole is presented in one concise view, in the third of Romans. “Now we know that what things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped, and all the world become guilty before God.* Therefore BY THE DEEDS OF THE LAW, THERE SHALL NO FLESH BE JUSTIFIED *in his sight*; for by the law is the knowledge of sin. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all THEM THAT BELIEVE*; for there is no difference: *for all have sinned and come short of the glory of God: being justified FREELY OF HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS, WHOM GOD HATH SET FORTH TO BE A PROPITIATION THROUGH FAITH IN HIS BLOOD, to declare his righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS.*”

But all this is denied by Unitarians. I do not mean that they utterly discard and would obliterate the sacred passages here cited, and all others of similar import; but, conformably to the rule and the practice of the Polish Unitarians, as before quoted from Mosheim, “they modify, curtail, and file down” these passages, or the momentous doctrine contained in them, “in such a manner, by the transforming power of art and argument, as to answer the extent of their limited faculties.” The doctrine of a propitiatory sacrifice by Christ’s death, of redemption through his blood, of the forgiveness of sins and justification on account of his vicarious merits they reject, as unreasonable in itself, inconsistent with the goodness of God, and derogatory to the character of man. —“Christ being a man,” says Dr. Priestley,* “who suffered and died in the best of causes, *there is nothing so very differ-*

* Theol. Rep. vol. i, p. 39.

ent in the occasion and manner of his death, from that of others who suffered and died after him in the same cause of christianity, but that their sufferings and death may be considered in the same light with his." Again he says,* "Repentance and a good life are of themselves sufficient to recommend us to the divine favour." "In this," then he says again,† (that is in the notion that Christ's death had no relation to the forgiveness of sins) "let us acquiesce, not doubting but that, though not perhaps at present, we shall in time be able, without any EFFORT OR STRAINING, to explain all particular expressions in the Apostolical Epistles;" a plain confession, that it is not without "*effort and straining*" that the scriptures are now accommodated to the Unitarian doctrine. "When, (says Mrs. Barbauld,‡) will christians permit themselves to believe, that the same conduct which gains them the approbation of good men here, will secure the favour of heaven hereafter?—When a man, like Dr. Price, is about to resign his soul into the hands of his Maker, he ought to do it not only with a reliance on his mercy, but his justice. It does not become him to pay the blasphemous homage of deprecating the wrath of God, when he ought to throw himself into the arms of his love!"—"Other foundation can no man lay:" (says Dr. Harwood,§ as if with an express design to contradict an apostle.) "All hopes founded upon any thing else than a good moral life, are merely imaginary!" "There can be no proper foundation," says Mr. Belsham,|| "for religious addresses to him, [Christ] nor of gratitude to him for favours now received, nor of confidence in his future interpositions in our behalf!" It were easy to fill many pages with passages to this general effect, selected from the writings of Unitarians.

Concerning the Holy Spirit, my limits do not allow me to be particular. Suffice it to say, that while orthodox christians believe that He, like the Father and the Son, is truly and essentially divine,—and that all which is truly holy and virtuous in any of mankind is to be ascribed to his sovereign and gracious

* Hist of Corrup. of Christianity, vol. i, p. 155. † Theol. Rep. vol. i, p. 214.

‡ Remarks on Wakefield.

§ Sermons, as quoted by Dr. Fuller.

|| Review of Wilberforce.

agency; both the one and the other of these doctrines are denied by Unitarians: "In popular language, says Mr. Belsham,* the virtuous affections of virtuous men, are, with great propriety ascribed to God; and the pious writers of the scriptures have often adopted this form of expression. Whether they themselves believed in the existence of frequent and supernatural impressions upon the mind, does not clearly appear; and *it is certain that they no where affirm that it constituted any part of their commission, to teach this EXTRAORDINARY AND IMPROBABLE DOCTRINE.*"

I mean not, Sir, to say or to intimate, that you, or any of your liberal brethren here would adopt all the expressions, or all the sentiments, now cited from Unitarian writers. I know that Unitarianism has its degrees and diversities, and is a variable and mutable thing. Dr. Priestley says of himself, that he was once "a Calvinist and that of the straitest sect;" that afterwards he "became an high Arian, and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the Son of Joseph and Mary, and naturally as fallible and peccable as Moses or any other prophet;" and even then he wished it to be understood, that he did "not know when his creed would be fixed." It is easier and safer to say what Unitarians do *not* believe, than what they *do*. The sentiments however, here exhibited, in contrast with orthodox doctrines, are *Unitarian*; and it is not to be forgotten that we are required to hold in christian fellowship, those Unitarians who go to all these lengths, as well as those who do not.

My design in the sketch now given, was not to go into a defence of the doctrines called orthodox, or into a refutation of the Unitarian system; (a design which I am fully aware would require a volume rather than a pamphlet;) but to exhibit in a more specifick and connected manner than I had before done, some of the principal points of difference between these two classes; and to present a summary view of the grounds on which they respectively stand.

Now, Sir, are these differences inconsiderable and unimportant? And is it proper to represent them as consisting only

* Review of Wilberforce, p. 78.

in a “metaphysical” point, or a mere “sound?”—If the scriptures entire were given by inspiration of God, and ought to be received with all reverence and humility, as having his seal to all the doctrines which they teach, as well as to all the precepts which they inculcate; is it a light thing to deny them this supreme authority, and to subject them to the test of feeble, erring reason, and to the ordeal of arrogant, philosophical criticism?* If the doctrine of the Trinity is revealed in the word of God; if it rests on the sure foundation of divine testimony; is it a light thing to reject this doctrine, because it transcends the limited faculties of the human mind; and to pronounce it *irrational and absurd*, because we cannot comprehend it? Though we cannot by searching find out God unto perfection; yet may we not assuredly believe that He knows himself, and the mode of his own existence? and may we not safely rely on what he reveals respecting himself, though there be something relating to it, and beyond it, which we cannot understand? If Jesus Christ is truly and essentially divine, and all men are required to “*honour the Son, even as they honour the Father;*” is it a light thing to deny his divinity, to refuse to him all divine honours, and to regard and treat him only as a mere creature? If, though he thought it no robbery to be equal with God, yet for the salvation of lapsed and lost mankind, he came down from heaven, took upon him the form of a servant, was made in the likeness of men, and became obedient unto death even the death of the cross, as an offering and sacrifice, for the sins of the world; is it a light thing to deny this doctrine of atonement,—to refuse to acknowledge that stupendous display of divine wisdom, condescension and love which it reveals, which the inspired writers celebrate in the most exalted strains of gratitude and praise, and to which all the multitude of saints before the throne of God and the Lamb, ascribe their redemption from eternal perdition to immortal life and glory! If Jesus Christ crucified

* Let me not be understood to speak in any disparagement of fair and legitimate biblical criticism. I honour the labours of Kennicott, De Rossi, Michaelis, Griesbach, Lowth, and many others who have distinguished themselves in this useful field. It is such criticism only, as has for its object to mutilate, and explain away the scriptures, and to shape their doctrines in accommodation to human feelings and views, that I mean to reprobate.

is the only foundation of good hope to men; if there is no other name by which men must or can be saved; if forgiveness of sin and justification unto life can be obtained, **only** through the merits of his sacrifice, and by faith in his blood; is it a light thing to reject this doctrine, to refuse this way of pardon and of life, and to trust for acceptance with God and everlasting happiness, on any other ground?

Suppose a church founded on these doctrines, in the act of celebrating the death of the Lord Jesus at his table. They unite in worshipping the Father, Son, and Holy Spirit; in adoring Christ as their almighty Saviour, and gratefully ascribing the forgiveness of their sins, their acceptance with God, and all their immortal hopes entirely to his propitiatory sacrifice; and in devoutly acknowledging the Holy Spirit as their Sanctifier and Comforter, and praising Him as the efficient Producer in them of all holy affections and consolations. Can a Unitarian, who denies all these doctrines, have communion with the church in this solemn and interesting scene. Must it not be to him a scene of abominable idolatry; a most delusive and flagitious perversion of the sacred institution?—In regard to the whole, the doctrines and the worship founded upon them, is he not an unbeliever?

Let us change the scene. Suppose a church of Unitarians, (say, if you please, low Unitarians) at the table of the holy supper. They refuse to worship the Son and the Holy Ghost: they deny the divinity and atonement of Jesus Christ, and remember him only as a good man, who “suffered and died in the best of causes,” but “in the occasion and manner of whose death there was nothing very different from that of others who suffered and died after him in the same cause;” and they professedly rely for eternal life, not on the Saviour’s merits, but on their own “good moral lives,” and declare, “that all hopes founded on any thing else are merely imaginary.” What has an orthodox christian to do with such a communion? Can he join in divesting his adored Saviour of his glory,—in profaning the sacred memorial of his dying love,—in making “*his blood an unholy thing!*”

We assume, we claim no dictation, no control over other men’s consciences. We invade not, we wish not to invade

or to abridge the natural, civil, or religious rights of any man or class of men. We rejoice in the civil, and still more in the religious freedom of our country. We acknowledge the right of every one to think for himself, and to form his own opinions of truth; a right, however, for the unperverted exercise of which every one is solemnly accountable to God.

While we allow this right to others, and claim it for ourselves, we hold it to be perfectly consistent, and our bounden duty, openly and faithfully to declare and inculcate what we believe to be divine truth; firmly and earnestly, yet candidly and benevolently, to contend for what we receive as the faith once delivered to the saints: and to employ all scriptural means to counteract and explode such opinions as we deem erroneous,—such, especially, as we believe to be utterly subversive of the gospel; and to convince and warn all people, of their delusive nature and their destructive tendency. *And we think it neither charitable nor reasonable,—we hold it, indeed, entirely incompatible with our liberty of conscience, and our right of private judgment, that we should be required to think favourably of such opinions, to refrain from bearing our testimony against them, or to regard them as no obstruction to christian fellowship.*

We are not so happy as to have the belief, which you so confidently express, that, “the great principles, for which the apostles contended, are now received with little dispute in christian communities.” We “sincerely believe” on the contrary, that those doctrines were the very same, for which we are now contending. We believe that the Gospel of John and his first and second Epistles, all which were written after controversies arose among professed christians, concerning the person and character of Jesus Christ, had particular respect to those controversies; and were particularly designed to establish the faith of the churches, in both his true Divinity and humanity. We believe that the Epistles of Paul to the Romans and Galatians, had for their primary and principle object, the vindication and establishment of the cardinal doctrine of justification, “freely by grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood;” in opposi-

tion to such professed christians as denied this doctrine, and “went about to establish their own righteousness;” and that the divine dignity, the high priesthood and expiatory sacrifice of Christ, and salvation only through his one offering for sin, and by faith in him, constitute the subject of his entire Epistle to the Hebrews. We believe, in a word, that these are the very doctrines of *the cross*, WHICH WERE “TO THE JEWS A STUMBLING BLOCK, AND TO THE GREEKS FOOLISHNESS;” and we deeply deplore the affecting fact, of which we see most abundant evidence, that there is, in our own age, and in our own country, the same spirit of hostility to these doctrines, which was so awfully and fatally displayed in the days of the apostles. With deep impressions, and the most painful emotions, we remember the solemn word, “*Unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.*”

The event of the present controversy, I would submissively leave with Him, whose truth, and whose glory are deeply concerned in it. Most sincerely do I lament the uncommon animosities which have been excited, and the uncommon manner in which they have been displayed. True, it has always been the fact, that when error has been exposed, the passions which have clung to it have been disturbed; but it most solemnly concerns us all, on the one side and on the other, to look well to our tempers, to our words, and to our actions,—remembering that we are *ere long to stand together before the judgment seat of CHRIST*. Notwithstanding, however, the present excitement, and the heavy guilt incurred by many, it is devoutly to be hoped that shortly the passions of the day will subside, and give place to serious reflection and candid inquiry; that people will consider the questions in debate, as being of a nature too momentous, to be hastily decided by private attachments or antipathies, by party spirit or prejudice—by any thing indeed other than reason and conscience and scripture; and will attend to these questions, with all the earnestness which their everlasting importance

demands, with humble dependence on the Spirit of grace, and with sincere and unfailing desires to know and obey the truth.

With fervent prayers for a consummation so happy, and for your joy as well as my own in the event, I am,

Rev. and dear Sir,

Yours, with sincere affection and respect,

S. WORCESTER.

Salem, August 26, 1815.

POSTSCRIPT.

DR. Watts, in the preface to his *Glory of Christ*, one of his latest publications, says, "Though we learn from Scripture that TRUE AND PROPER DEITY is ascribed to the FATHER, THE SON, AND THE HOLY SPIRIT, and they are represented often in scripture as *distinct personal agents*; yet after all our inquiries and prayers, we may be still much at a loss to describe exactly, wherein this distinct personality consists, and what is the distinct communion of each of them in the divine nature."—"I can assure them [his readers] that there is not one sentence in all these discourses, but what is very consistent with a firm belief of the *divinity of Christ*, and a just and sincere concern for the most eminent and glorious truths of the gospel, as they are professed by Protestants among us against the *Socinian and Arian errors*."—In these views, so far as appears, Dr. Watts remained to the last.

Respecting Dr. Barnard, I have only to reaffirm what I said before.

A pamphlet by a LAYMAN has come to hand, just in season to receive as much attention as it seems to require. The pamphlet bears this title, "*Are you a Christian or a Calvinist? Or, Do you prefer the authority of Christ to that of the Genevan Reformer?*" Whatever in this publication concerns me, and the cause which I have espoused, has been almost entirely anticipated, and, as I believe, sufficiently answered, in the foregoing Letter.

The title, the spirit, the whole tenour, import that Calvinists are not Christians. I am not in the least angered by

this; nor do I apprehend that any of my brethren implicated, will think that they would do well to be angry, or will feel themselves called upon to express, even "a virtuous indignation." If the Layman and his party really believe that Calvinists are not christians, they have my full and most hearty consent to declare it with the utmost freedom; nor will I contend with them at all about their consistency in claiming to be thought, most charitable, in entertaining and expressing this opinion, and in continually denouncing us as being utterly devoid of charity.

"I expect," says this unknown writer, the "intolerant among the disciples of Calvin will be ready to consign a layman to the fate of *'unregenerate reprobates,'* who shall dare to intermeddle with the sacred mysteries of their faith." The gentleman, I believe, need give himself no concern on this score. "Their master," he proceeds to say, "would never suffer any one to question his doctrines under pain of the fagot. He wished to dethrone the Pope, only that he might put the tiara on his own head. His disciples in *this* country, and in this alone, retain the same spirit."—These are the first sentences. To these I will add a quotation from the 6th page. "The orthodox believe in Calvin and the Westminster Assembly; the liberal christians in Christ and his apostles. The former are Calvinists—the latter are christians. Yet so intolerant and unreasonable are the party who have arrogated to themselves the title of orthodox, that they venture to deny the name and title of christians to the followers of Christ, and apply it exclusively to the followers of Calvin, and of human councils, assemblies, and creed-makers." Those who have not the opportunity or inclination to read the pamphlet, may rely on these quotations, not only as a fair specimen, but as containing the sum and substance, the pith and marrow of the whole. Such is the "document" which this writer is careful to let us know it was his intention "to furnish" to be deposited in the archives "of our historical societies and the alcoves of our colleges:" a monument more durable than brass, to proclaim and exemplify to the generations to come, the talent and taste, the truth and argument, the correctness and wisdom, the dignity and urbanity, the meekness and modesty, the candour and

charity of the liberal men of Massachusetts "in the beginning of the nineteenth century."

The Layman states, or intimates, more than once, that I deny, and endeavour to prove, that the Reviewer did not charge the liberal clergy and party with "hypocritical concealment;" and upon this he bestows many words. I said, however, explicitly, "I mean not to deny that the Reviewer does charge ministers, and perhaps others, of the party called liberal, with want of openness and clearness; nay, with designed concealment and culpable disguise."

P. 12. the Layman says, "We agree with Dr. Worcester, and we are happy to agree with him in some points, that south of Massachusetts there is very little freedom of religious opinion. Men must think as they are bid, not as they believe." How the gentleman came to know this to be my opinion, I will not attempt to divine; but sure I am, he can find not the slightest intimation of any thing of this sort, not the most distant reference to the people south of Massachusetts in my Letter.

For an answer to the main scope and argument of his pamphlet, I beg leave to refer the Layman to pp. 11—14, 22—25, and 28—39 of the foregoing Letter.

What is principally to be apprehended by me and my brethren, of danger to *ourselves* and our cause from the Layman's attempt is, that we shall not duly remember, that "*charity rejoiceth not in iniquity; but rejoiceth in the truth.*" We have strong temptation to rejoice in this publication. This shower of "poisoned arrows" has not reached *us*. I confess, however, I like the Layman's openness. He conceals neither his sentiments, nor his spirit, his party prejudices nor his private enmities, his designs nor his resources;—nothing but his name.

"Alack; 'tis he! why he was met even now
 "As mad as the vex'd sea: singing aloud;
 "Crown'd with rank fumiter, and furrow weeds,
 "With harlocks, hemlock, nettles, cucko-flower,
 "Darnel, and all the idle weeds that grow
 "In our sustaining corn."

— — — "That close aspect of his
 "Does shew the mood of a much troubled breast."

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Worcester
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the Rev. W. E. Channing
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